

# THE CRY OF THE CONGO

*"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me."*—Lam. 1:12.

*The Story of the Congo  
Inland Mission  
By J. L.*



*"Oh, the generations old  
Over whom no church bell tolled.  
Christless, lifting up blind eyes  
To the silence of the skies!"*

Office of  
**THE CONGO INLAND MISSION**  
(Undenominational Branch).  
812 Grand Rapids Savings Bank Building  
Grand Rapids, Mich.

# The Congo Island Mission

(Undenominational Branch)

## Headquarters:

812 Grand Rapids Savings Bank Building  
Grand Rapids, Mich.

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If after reading the following story you  
feel moved to pray for the Congo, write  
the Prayer Band Secretary that she may  
enroll you among our Prayer-Helpers and  
send you, without charge, the Monthly  
Letter of the Mission.

## Our C. I. M. Missionaries.

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**Field Address:** C. I. M., Charlesville,  
Kasai, Congo Belge, W. C. Africa

MISS ALMA E. DOERING  
REV. AND MRS. L. B. HAIGH  
MR. AND MRS. AARON JANSEN  
(Formerly occupying the Bakuese tribe)  
REV. AND MRS. BARKMAN  
REV. AND MRS. EMIL SOMMER  
MISS AGNES SPRUNGER  
REV. AND MRS. WM. J. KINSINGER  
MR. OMAR SUTTON  
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MISS AMELIA BERTSCHE  
MR. O. BIXEL

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### UNDER APPOINTMENT

REV. A. BECKER  
MISS LAURA BECKER  
MISS RUTH CLARK

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### FORMER EUROPEAN WORKERS OF THE C. I. M.

REV. AND MRS. OSCAR ANDERSON  
REV. GUNNERSON TOLLEFSON  
MR. AND MRS. HENNING KARLSON  
MISS SOFIA KARLSON  
MISS ANNA MEESTER  
MR. FREDERICK JOHNSON  
REV. SIXTEN EDGHARD

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Christ the Lord hath sent me,  
Through the midnight lands,  
Mine the ordination  
Of the pierced hands.



One of the redeemed slave girls, Ninga, liberated by workers of the C. I. M., with three of the famine babes, carried out into the jungle because of illness, but rescued, fed and saved. The child standing is Kariuki, saved through a bottle of malted milk sent in a Christmas box.

The world is becoming one large unity. We can no more afford paganism in that unity than we can afford to allow slums in our cities.

## Prayer

### A DIVINE COMMAND

“Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.” Luke 10: 2.

### A DIVINE PROMISE

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Eph. 3: 20-21.

“For where two or three are gathered together in My name, there am I in the midst of them.” Matt. 18: 20.

### AN APOSTOLIC APPEAL

“Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me.” Rom. 15: 30.

### A MISSIONARY’S CRY

“Unprayed for I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.”—Gilmour

“Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak.” Col. 4: 3-4.

### THE CRY OF THE HEATHEN

“Come over and help us.”

## The Cry of the Congo

OUR Savior, when reading from the words of the prophet Isaiah concerning himself said: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." He stopped in the middle of a verse and said, "This day is this prophecy fulfilled in your ears." Therefore we understand that our Lord at his first coming was not sent to "proclaim the day of vengeance of our God"; but just as surely as he came to preach good tidings and to bind up the broken-hearted when he took upon himself the form of a man, in his humility, just so surely will he come again to proclaim the "day of vengeance of our God." How our hearts thrill with gratitude that he has permitted us to live in the "acceptable year" of the Lord.

If it is given us who have named his Name, to be one with him, identified with him in his death and in his resurrection life, may we not consider his commission our commission, and his proclamation our proclamation, for has he not said, "Go ye into all the world and preach the gospel to every creature." Listen to the Father as he speaks to the Son and through the Son to us who are in Christ, "I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth."

It is the cry of one of the ends of the earth for which God has laid an especial

burden upon our hearts as we hear again "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight.' "

It is beautiful sometimes to look back and trace God's hand shaping circumstances, sometimes trivial, sometimes momentous, often, to our natural eyes, disconnected and unrelated, until in the fulness of his own time the purpose of his leading is revealed.

Ofttimes it has been necessary for God to refine those whom he would use in the furnace of affliction, and has given them to know the daily death of self in order that they might know that "to live is Christ."

Twenty-five years ago Miss Alma Doering, a member of the Evangelical Association, now Deputation Secretary for the Congo Inland Mission, was led to attend the meetings of Prof. Newell at the Moody Bible Institute of Chicago. She gave her life unreservedly into her Master's service, looking to God alone for her maintenance. While still in her twenty-first year she became a pioneer worker in the lumber camp towns of northern Wisconsin. When God called her definitely to go as his representative to Africa, work which she had been doing single-handed in seven of the lumber camp towns was taken up and enlarged by four other young women.

In 1900 she joined Mrs. Mathilda Kohm-Stevenson, a member of the Baptist Church, in her work under the splendid Swedish Missionary Society. The work of these two young women was supported by a group of Mennonite Churches.

Later, through the labors of Miss Doering, a party of ten from various denominations was thrust forth, opening two new

stations under the African Inland Mission. Finding this field congested, and having an intense desire to work among those who had never heard the gospel, and not to build upon another's foundation, The Congo Inland Mission was founded in 1911, consisting of a joint board of several Mennonite denominations, with Mr. Alvin Stevenson and Mr. L. B. Haigh to open up new work in the unoccupied fields. To the late Dr. Morrison of the Presbyterian Mission at Luebo, the Mission owes its present splendid sites and a good start in the language work. While seeking new openings for the work of the Mission, Mr. Stevenson had occasion to visit the outlying districts. Ever mindful of the funds entrusted to him he started out on a longer trip one day without a tent for sleeping purposes, feeling it an unnecessary outlay of expense. He was overtaken in a severe storm, lost his way in the dense forests and had to improvise a booth of branches and boughs of trees for a make-shift shelter for the night. This proved inadequate protection, and he spent the night in his wet clothing. Contracting a lung fever, he soon passed on to "be present with the Lord." His is the only death among the workers of the Mission, and we cannot help but regret his loss—not for himself, for to depart to be with the Lord is "far better," but for the work of the Mission. His was ever a faithful and loving ministry, and we know that many who were led into "the light of the glorious gospel of Christ" will be his "crown of rejoicing" at that glad day.

Miss Doering, on her way to this new field, was detained in Europe by a serious breakdown in health from overwork. Un-

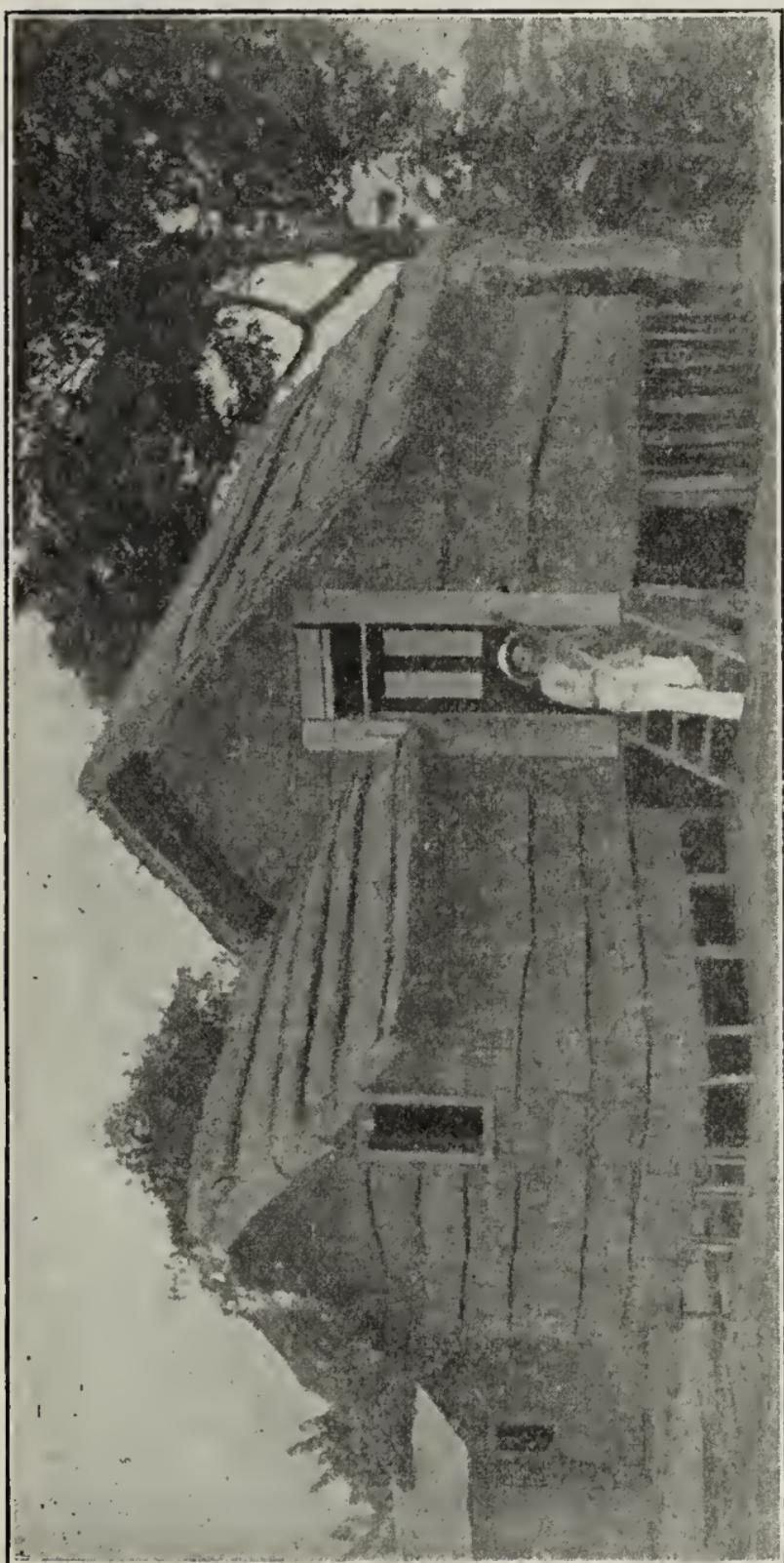
looked for openings for deputation work resulted from her enforced delay. Out of the forty candidates secured in seven countries, all but eight were hindered because of war conditions. They represented England, Norway, Sweden and Holland, and came from the Baptist, Brethren Churches and Pentecostal Movement, who had sent their workers into the Mission for training. Thus the Congo Inland Mission had unintentionally become international, as well as interdenominational. The many calls from the field for workers made the delay in Europe almost unbearable for Miss Doering, but determined not to have her place vacant she went by proxy, sending out a trained nurse from Amsterdam, Holland, to fill the place in which she longed to be. She had been drawing no salary from any board for years in order to be able to arouse missionary interest in all denominations. Though not knowing where the funds would come from she was able, nevertheless, even while helpless herself—being war-bound—to prove the wonderful power of prayer, for not only were her own needs supplied in wonderful ways, but also those of her substitute. Miss Bertha C. Doering, well known to many friends of Miss Doering, helped to make possible the long period of convalescence.

The European members of the Mission returned to their respective countries on furloughs, organized new centers of interest, crystallizing into the formation of three new Societies to enter as many new tribes in other districts of the Congo field. In this way the Congo Inland Mission, while remaining denominational in organization, has always been interdenominational in spirit. Unable to leave her work in Europe

until 1921 she returned to the United States urged on with a passion to get one strong station in each tribe as a center for training native evangelists and teachers. The importance of this policy was enhanced when the Belgian Government informed the Field Representative of the Mission of their intentions to grant concessions only to Catholics if the Bampende tribe were not occupied within one year. This report was authenticated by the representative of another mission on the east side of the Congo Belge, who was refused concessions in certain tribes in favor of the Catholics. **THE MOST EFFECTIVE WAY TO COMBAT CATHOLICISM IS TO FORESTALL IT.** Whole tribes made Catholic by the action of the State would be a menace to the surrounding Evangelical Missions.

But God permitted the enemy in this case to throw out a challenge of this kind to the Congo Inland Mission in order to awaken his people to new and earnest effort. This new responsibility brought out the splendid spirit of sacrifice in a single Church, which went on record as having given \$10,000 within a few weeks of Miss Doering's presentation of the meaning of this crisis. Thus the menaced Bampende tribe is saved and steps are being taken to procure the suitable missionaries to go forth with the three old pioneers, Mr. and Mrs. Haigh and Miss Doering, within the year.

There remained, however, the following three tribes: the Bashilenge, the Babingi and the Bachokwe, the smallest of these having a population of 50,000 according to official statistics. It seemed as if the Mennonites would be unable to enter these other portions of their assigned territory.



OUR MISSIONARY HOME

And here we see God's hand shaping the little things and well may we ask with Zechariah, "For who hath despised the day of small things?" During the summer of 1921 Miss Doering was invited to attend the Gull Lake Conference. While there attending several conferences, she was asked to present her work in Grand Rapids, by Dr. Porter, Mr. Hamming and others, upon whose hearts God had laid a burden for her work. Members of various denominations soon shared the burden with her, and it was found that if the work were interdenominational many would cheerfully coöperate to meet the existing crisis for the purpose of entering the three still untouched tribes.

But the Mennonite Brethren had for years been looking forward to thrusting forth enough of their own workers to enable them to have a denominational work, and now that their young people were beginning to step forward, after generations of conservatism, they felt that in order to throw out a challenge to their own people to do THEIR utmost, their work must be kept on a denominational basis.

This is to be the more appreciated when it is remembered that up to the year 1907, the Defenceless and Central Illinois Menninite Conferences had contributed \$17,000 to the work of the Christian and Missionary Alliance and the Swedish Missionary Societies on the lower Congo and approximately that much in supporting missionaries and native workers, as well as building and maintaining two stations in the Africa Inland Mission field. So it was proposed that the parent Congo Inland Mission occupy the Bampende tribe as a Mennonite

work and that they turn over the other three tribes to the interdenominational movement of Grand Rapids.

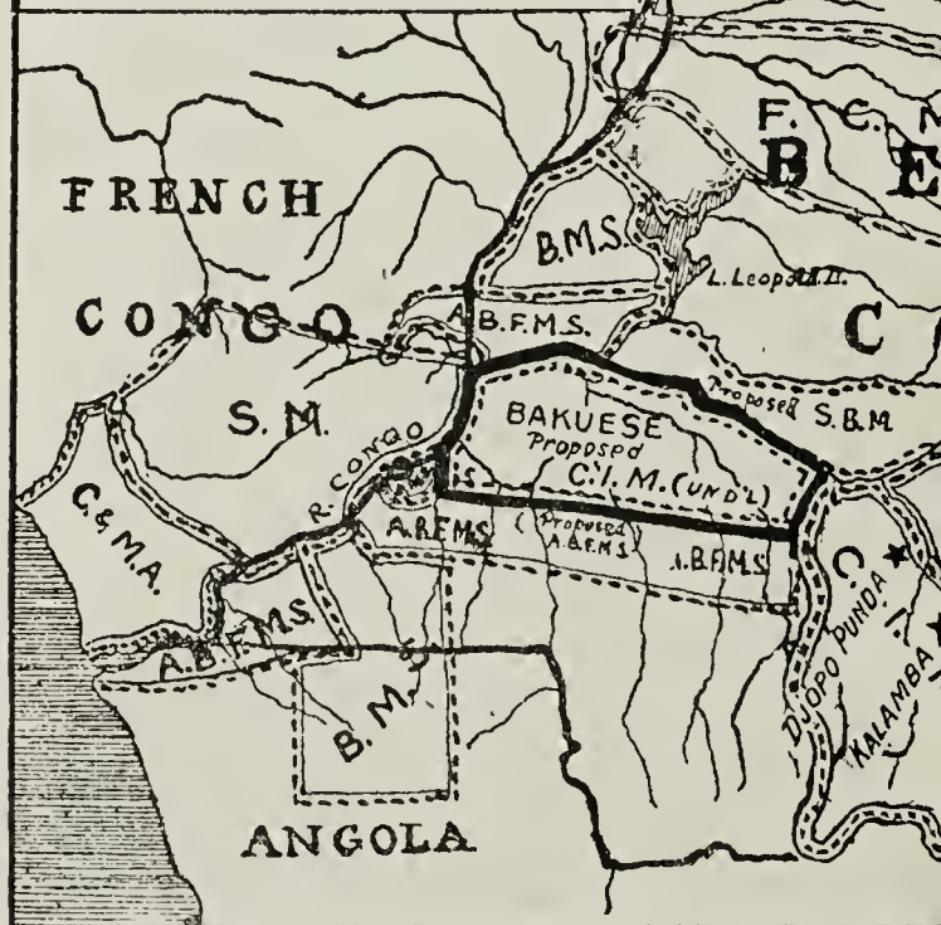
So vital a question brought two Mennonite delegates to Grand Rapids to confer with the newly constituted Grand Rapids interdenominational movement. A great surprise awaited the newly formed council at Grand Rapids. And here we have an exquisite illustration of that scriptural provocation the apostle commends in the words: "Provoke one another unto love and good works."

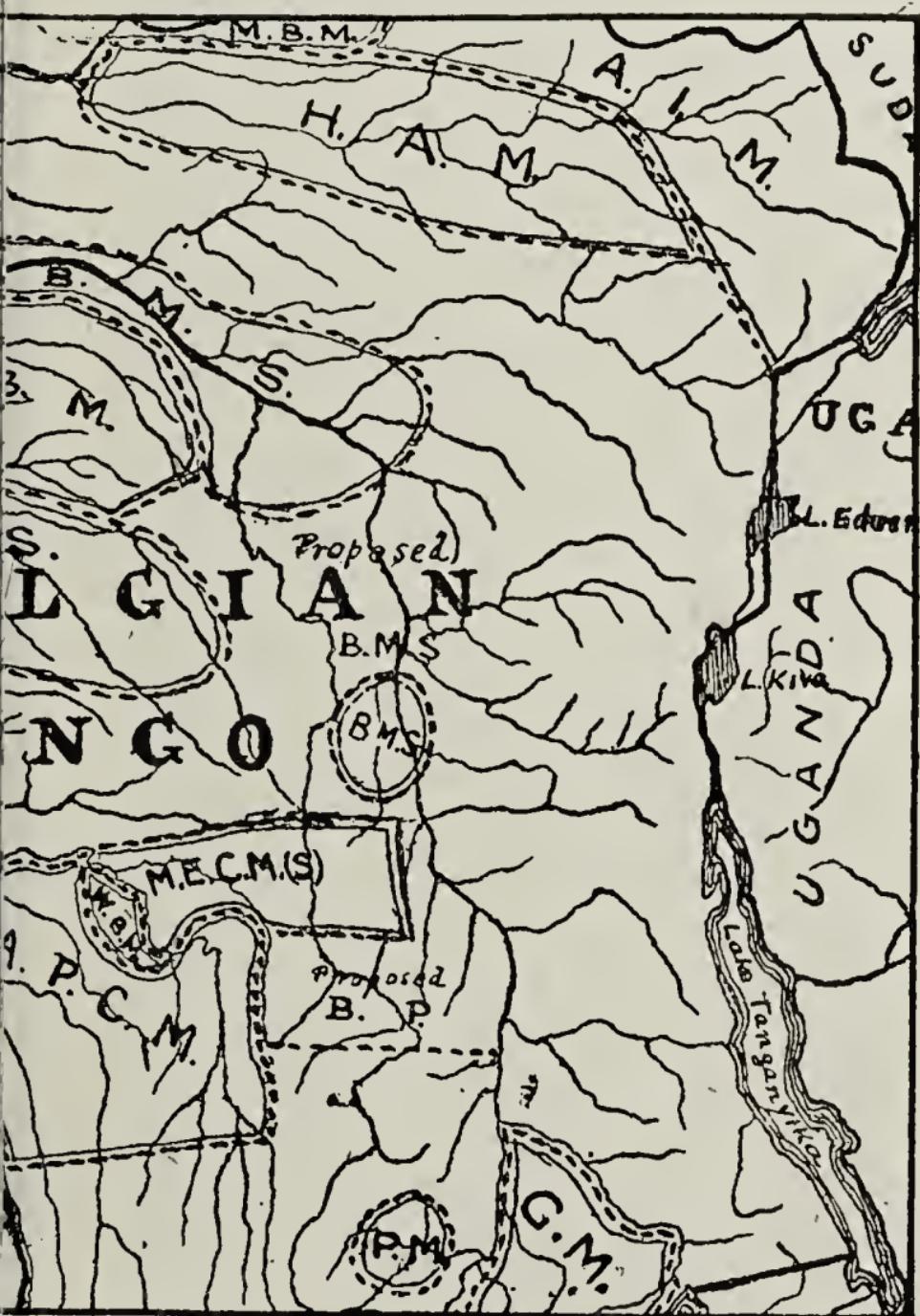
The Mennonite board felt the wrench of parting with a portion of their territory so deeply that it stirred them up to venture an inventory of the aggregate assets of their congregations, with the result that if their churches would but get the vision and bring a real sacrifice, the remaining three tribes could be occupied by them without the aid of a new society.

But they had a most encouraging proposition to make. Adjoining their field to the northwest has been discovered a "no man's field," as yet unclaimed by any mission. The great tribe occupying it is called the Bakuese tribe and the territory is larger than that of all the four Mennonite tribes together. About a year ago two of their Mennonite workers, on returning to the field, prepared to leave a well established, hopeful work in the Ciluba tribe, to settle down in the Bakuese tribe, building a small mud hut to effect a formal occupation. They were workers of still a third denomination of Mennonites. But once there their own churches informed them that they could not back them if they undertook to occupy a whole new tribe. There they were, prac-

I The Stars represent  
the present Stations of  
the Congo Inland Mission.

II Adjoining Bakuese ter-  
ritory proposed area of the un-  
denominational C.I.M. Grand  
Rapids branch.





tically abandoned, and in their dire distress they had written several letters to Miss Doering urging her on to visit their Mennonite churches with a view to getting them to occupy the tribe. But the churches in Michigan opened to the deputation worker, while those in the Mennonite churches of these two lonely workers had remained closed. On further investigation it was found that said tribe was more favorably situated than those of the parent mission. It was a momentous hour when the representatives of the old and new Congo Inland Mission, with hearts melted into one bond of Christian love, eagerly bending over the map of the Congo fields, saw clearly God's hand in preserving this field for the new Congo Inland Mission with headquarters at Grand Rapids. The Mennonite Council, following its usual large-hearted method of aiding God's work on the field, willingly gave consent that an undenominational work be started in co-operation with the Congo Inland Mission for the purpose of reënforcing the two intrepid lonely workers, who had been holding the fort in that large Bakuese field single-handed.

This then is the call with its great opportunities and responsibilities, which brought representatives of various denominations to several union meetings at the City Rescue Mission, Grand Rapids, Michigan, to inaugurate one grand, united effort in sharing our gospel wealth with those who have been waiting unfed so long. The initial meeting convened on January 22, 1922, and in a larger one held in the auditorium on January 24, with the hearty endorsement of Mr. Trotter and Mr. Bowen

of the South Africa General Mission. An Auxiliary Council was elected and given the power to draft a constitution founded on the ripe experiences of the best established missions in Africa, such as the Swedish Missionary Society, the South Africa General Mission, and the China Inland Mission as well as other recognized pioneer missions working amongst pagan peoples in Africa. The new Undenominational Auxiliary Council will continue the policy of the Congo Inland Mission in maintaining a pioneer character, opening up work only in tribes where no other Mission is at work, with the existing stations of the Congo Inland Mission as a starting point and training center until the new work has advanced far enough to establish strong central stations in the unoccupied tribes. The candidates who apply to the new Auxiliary Council will be given their preparatory training at one of the old stations. Funds given for the new work will be sent to the Congo Inland Mission to prepare native evangelists for work in the new fields, avoiding all possibility of consecrated missionary donations being wasted upon unnecessary effort.

There is some objection to the faith missions, not entirely unfounded, that unprepared and untrained workers are sent out, not having a proper conception of the responsibilities lying ahead. To avoid grounds for this objection the Congo Inland Mission follows the method and policy of a denominational mission in organization, requiring thorough preparation of its workers, while retaining the character of a faith mission, in having no paid officers on the Home Council and requiring that all stipulated funds go directly to the need for which they were intended. Of course, it is

understood that while academically trained workers are desirable, especially in the necessary language work, work in Africa does not necessarily require the higher training, so essential in combating the philosophies of the Orient. Considering the illiteracy and degradation of the natives, practical workers with a good working knowledge of the Bible, able and willing to endure hardness as good soldiers of Jesus Christ, are most necessary in this pioneer work among pagan tribes.

So this is the new cry of the Congo, which for generations has bled from so many wounds, the cry of the dying multitudes about to have the darkness and errors of Catholicism thrust upon them in place of the yoke of pagan horrors if we neglect to accept the challenge now before us.

But, you say, there are so many calls—from China, from India, Europe, America and from the Isles of the Sea. True, and God pity us if we blind our eyes and close our ears to the cry of the billion of souls who are “without God, without hope in the world.” But as certainly as God gives us a world vision of the need of foreign missions, just so surely will he give us individually our commission to go—whether by prayer, by representation, or in person. Let us definitely settle upon our knees, before God, just how he would have us go, and having settled it, let us, in full surrender to his will for us, go forward, nothing doubting, determined that by his help and under his direction, we will build upon the One Foundation, “gold, silver and precious stones,” that when we shall see him and be like him, we may hear his blessed, “Well done, enter thou into the joy of thy Lord.”

## Facts about the Mission

The Congo Inland Mission with headquarters at Grand Rapids is a non-sectarian, Evangelical Mission, which stands for the orthodox and fundamental teachings of the Bible.

It is an association of all believers, regardless of denomination, who are concerned about propagating the Bible, as the inspired Word of God and final authority in all matters of faith and conduct, in unoccupied tribes, otherwise menaced by the errors of catholicism and higher criticism.

Though a faith mission, dependent wholly upon God through His stewards for its maintenance, incurring no debts, but advancing only as actual funds in hand will permit, it is not an independent mission. It represents a union of a united Mennonite Mission, which was incorporated under the laws of the State of Michigan in 1911, after having had workers in Africa since 1896, and an undenominational branch, founded in Grand Rapids, Mich., in January, 1922.

The old denominational faction, with its eighteen workers, will evangelize its own appointed territory and welcomes all consecrated Mennonites into the Mission.

As soon as the undenominational Branch shall have enough strong leaders to guard the work from the costly mistakes made by inexperienced, independent workers, in a new field, dangerous climate and among a pagan people, it shall be optional with them to have their own training centre and supervise their own work, even though the fellowship with each other shall remain intact.

This union unites the thoroughness of a systematized effort of an established denominational mission, through which the Holy Spirit has been pleased to work, with the spirituality and principles of a faith mission.

**Mission Policy.** The Mission shall preserve its pioneer character:

1. By never entering fields already occupied by other evangelical missions.

2. By planting one strong training center in a tribe, unless geographical barriers necessitate departure from this rule.

3. By working toward a self-supporting as well as self-propagating church. No land will ever be evangelized until it has a self-propagating native church. Therefore the one central station in each tribe is to prepare the native converts for leadership in evangelizing their own people.

4. Infancy must be helped. As long as there are not a sufficient number of converts to provide for the maintenance of their own native pastors and teachers, the field council shall ask the friends of the mission to come to the aid of the infant churches on the field. But the number of evangelists supported from the home end shall be limited to REAL NEEDS and salary shall be only that which will enable them to live near the plane of their countrymen, while they shall be made to understand that this pecuniary arrangement is temporary. Ultimately the native pastors shall be asked to look to their converts for their support.

The stations of the Congo Inland Mission have had 350 converts during the first 10 years of hard pioneer work. Out of this number 120 are in training as teachers and pastors. Three hundred and fifty members, poor in this world's good, cannot adequately care for 120 teachers and pastors.

A recent revival. This brought in 200 more converts of which 50 volunteered to devote their lives to special service for Christ. This shows how great a percentage of the mission converts become workers, a direct fruit of the pioneer, self-propagating policy of the Mission.

Friends of the Mission wishing to have their native substitute on the field or to help in training a boy or girl for a larger life of usefulness in the Master's vineyard will be assigned one, but it shall be understood that, owing to the great amount of labor and time involved the missionaries cannot undertake a personal correspondence between friends and those supported. The Quarterly Bulletin, how-

ever, will print a report of the names and record of all the pupils in the schools.

This economical policy of the Congo Inland Mission of providing a tribe with but one station necessitates a strong staff of workers and presupposes five departments of activities.

1. The evangelistic work.
2. Educational work.
3. The ministry of healing.
4. Industrial work.
5. A literary department.

**Evangelistic.** All forms of work must be evangelistic in spirit and in aim. This implies the preaching of the gospel in the mission chapel, in villages, at bazaars and market places, from house to house and on long country tours. Missionaries whose immediate assignments are medical, educational or industrial, should always look forward to taking their turns in country touring and village evangelism.

**Educational.** This work is designed to reach the children for Christ, as no schools whatever are provided for them by the government and to train men for the ministry and other forms of Christian work. It calls for consecrated school teachers as well as instructors of the Bible.

The Medical work is intended not only to relieve suffering and to save life in a country where there are no physicians, hospitals or other than brutal, and bungling methods of treating the sick, but to do it in Christ's name and in such ways that the patients will be led to the acceptance of Christ as their Savior and Lord.

The Industrial work grows out of the need of building suitable dwelling places for the missionaries, dormitories for the pupils of the mission and schools and chapels, as well as the duty of training the indolent native man to labor with his hands, thus incorporating the gospel of work with the message of salvation. This calls for men and women capable of engaging in various building, agricultural and domestic duties.

The Literary work prepares and publishes the Bible and a helpful gospel by the printed page as well as by the spoken word; by reducing unwrit-

ten languages to writing and preparing translations of the Scriptures. This department calls for men and women with linguistic and literary qualifications.

**Financial Policy.** The Mission is a faith Mission. "Looking to God only for its income, using only such funds as are actually in hand, thus avoiding debts, never resorting to worldly drives to get money for the Lord's cause," is a true definition of a faith mission. Yet this does not exclude faithful presentation of the needs of a field, so that God's faithful stewards can give intelligently. /

They present the work and then trust God to supply the need through His people.

**Support of Missionaries.** Missionaries are not guaranteed a fixed salary. However, it shall be the aim of the Home Council to co-operate with the missionaries in looking to God for their maintenance. Individuals, societies and churches shall be encouraged to assume the entire support of one or more missionaries. For the sake of control, such funds should pass through the Treasurer of the Mission to the Missionary on the field. The amount stated for a missionary's support covers only his actual living expenses and does not include any of the many other expenses involved in carrying on the work of the mission stations.

To insure an equality of outlay to missionaries living farther inland and hence burdened with heavier transport costs, the Mission shall assume the responsibility for all transport, clearing and landing charges on provisions and clothing the missionary needs to import from abroad, from the most inland seaport town to their resident station in the interior. The amount of allowance stated does not include this extra outlay.

**The General Fund.** Buildings must be erected as dwelling places for the missionaries, dormitories for the native pupils coming from afar, schools, chapels and dispensaries. All unspecified donations will flow into this fund.

**The training fund for native helpers.** As with the missionaries, so with native pupils, helpers, teachers and pastors, the acceptance and sending forth of accepted candidates as well as the train-

ing of native helpers, will be conditioned upon the provision of funds for the specific purpose. As missionaries must turn away continually many applicants for the mission school for lack of funds, the number they actually enroll will be conditioned upon the provision of funds for the purpose.

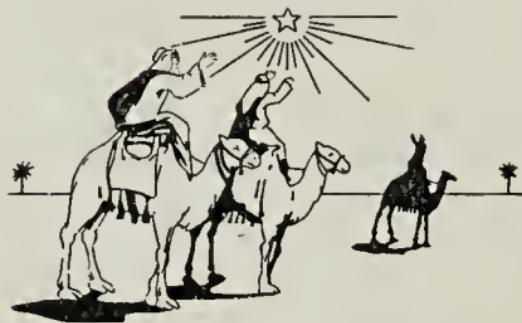
All funds should be sent to the Treasurer of the Mission and clearly specified. Members of the Executive Home Council shall draw no salary so that there need be no deductions from the donations sent, except the cost of exchange and the postage. The Deputation Secretary only at time of writing (1922) gives her entire time to the work of the Mission. She has no stated income and depends upon the free-will offerings for the supply of traveling and personal expenses.

The Prayer Band Secretary is also the editor of the Prayer Band Quarterly, with the Deputation Secretary and the missionaries as her associate editors. She shall take steps to form prayer bands in as many churches as possible and endeavor to supply all members of prayer bands with a monthly prayer band letter. The Quarterly Prayer Band Bulletin will be supported by free-will offerings for the purpose, and will be free to all who can help by furnishing the Prayer Band and Deputation Secretaries with as many names as possible. All matters relating to prayer bands, or calls for deputation meetings shall be addressed to the Prayer Band Secretary.

**Missionary Candidates.** Candidates are expected to satisfy themselves as to the principles and rules of the Mission by a careful reading of its Constitution and By-laws which will be furnished them on application to the Secretary and not to offer themselves unless they cordially approve of these and heartily purpose to carry them out. The Home Secretary will then supply them with printed forms for the purpose of application. All applicants must give unmistakable evidence of a genuine conversion to God, a whole-hearted consecration, a sound, simple faith in the authority and inspiration of the Bible and of the Holy Spirit's enduement of power for a victorious life and humble service. They

must furnish credentials from pastors, Bible school instructors and accredited Christians as well as a medical certificate of good health and vigor.

Ladies' Aids and Missionary Societies desiring to aid in the work of sewing for outgoing missionaries as well as for the many needs of the field, will apply to the Corresponding Secretary, who will give detailed instructions.



## **The New Congo Inland Mission (Undenominational)**

Was born in the Rescue Mission of Mr. Mel Trotter, Grand Rapids, Mich., and will be the Foreign Rescue Mission of the various Rescue Missions and their friends, as one of the Rescue Mission Superintendents expressed it.

The world is now an indissoluble unity. We can no more tolerate the existence of racial slums in this unity than we can afford to allow slums to exist in our great cities.

—(J. H. Oldham).

Post cards will be made of a number of the Congo pictures, and can be had of the Deputation Secretary, Miss Alma E. Doering, 12006 Ingomar Ave., Cleveland, Ohio.

## SCRIPTURAL GIVING

**PRAYER**—"Ye also helping together **by prayer** for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."—2 Cor. 1:11.

**THEMSELVES**—Trusting God to do my bit, and desiring to be one of your helpers in this cause, in some hidden way or otherwise, I hereby send my name and address in order to enroll on your list of co-workers, which will entitle me to such regular reports as may be sent out from time to time, gratuitously. This does not obligate me in any way to the Mission, account being rendered to God only.

**THEIR GIFTS**—In a great trial of affliction the abundance of their joy and their deep poverty abounded with the riches of their liberality...beyond their power they gave, of their own accord . . . but **first they gave their own selves to the Lord**, and unto us by the will of God."—2 Cor. 8:2-5.

NAME.....  
ADDRESS.....

ALL CHECKS, MONEY ORDERS OR POSTAL ORDERS SHOULD BE  
MADE OUT TO THE CONGO INLAND MISSION, 812 Grand Rapids Savings  
Bank Bldg., Grand Rapids, Mich.

## What It Costs

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We are frequently asked what it costs to support a missionary, etc. The following gives the approximate costs:

\$400 will support a missionary for a year.

\$350 will supply an outfit for a missionary.

\$400 will pay passage of a Missionary to the field.

\$1000 to \$3000 will erect a good mission home.

\$1000 and up will erect a good chapel.

33 to 60 per cent of the support of a missionary should be added for the transport charges to the interior.

\$40 will support a native evangelist for one year.

\$30 will support a native school teacher for one year.

\$15 will keep a boy or girl at school for one year.

\$12 will support an orphan child for a year.

FOR FURTHER INFORMATION WRITE TO THE CORRESPONDING SECRETARY.

No deductions will be made from donations for home expenses. All donations not specified will be applied to the general fund.

The Quarterly Bulletin of the Mission will be sent, upon application to the Secretary, free of charge.

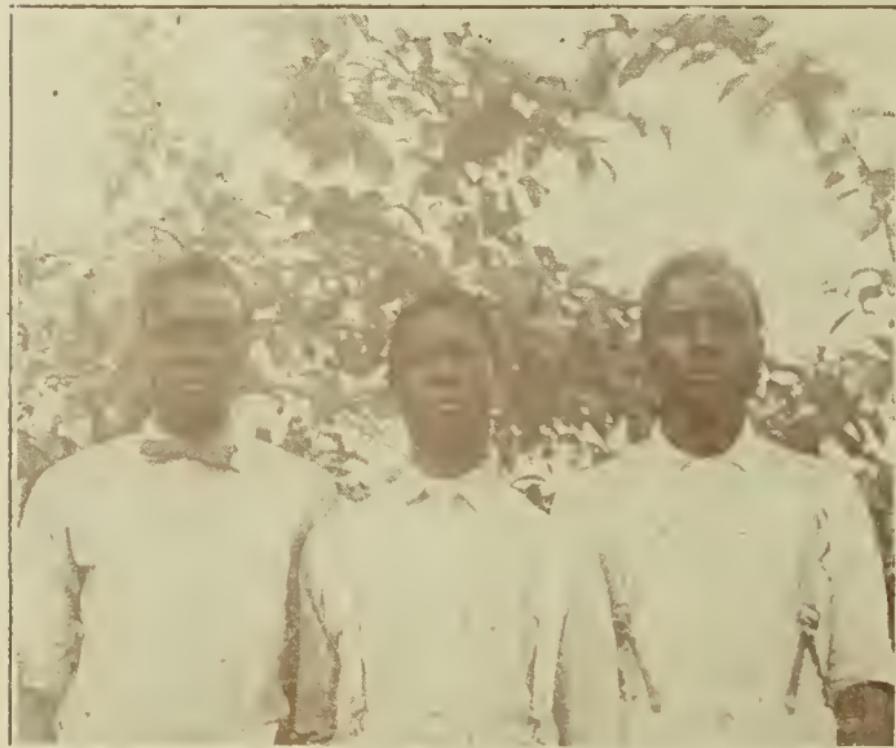
All funds shall be sent to the Treasurer; all communications to the Corresponding Secretary, and all calls for Deputation work to the Deputation Secretary, 812 Grand Rapids Savings Bank Bdg., Grand Rapids, Mich. The Eastern address of the Deputation Secretary will be 12006 Ingomar Ave., Cleveland, Ohio.

THE BOOK OF MISS ALMA E. DOERING CALLED "LEOPARD SPOTS, OR GOD'S MASTERPIECE" CONTAINS GRAPHIC ACCOUNTS OF HER EXPERIENCE AMONG PAGAN TRIBES OF WEST AND EAST CENTRAL AFRICA AND CAN BE HAD OF THE PUBLISHERS, 12006 INGOMAR AVE., CLEVELAND, OHIO. 50c paper cover and 75c board cover. The book contains details as to mission policy and scholarship funds.



#### DIAMONDS IN THE ROUGH.

This is how we find them. Two "raw" subjects. One is tattooing the other.



#### DIAMONDS IN THE PROCESS OF POLISHING.

Three Mission boys, saved before the tattooing age had arrived, and at one of the Mission schools training to worthily represent the Master.